

TOWARDS AN IDEAL MADRASAH: A MODEL OF DEVELOPING RELIGIOUS VALUES IN MADRASAH

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Abstract

This study aims to analyze the strategy of strengthening religious values at MTs Badrussalam Indonesia, located in Malang. This research approach is qualitative with a case study design through data collection of observation, interviews, and documentation, focusing on the madrasah's approach in shaping students' religious character through the curriculum, school culture, and extracurricular activities. Test the validity of the data with credibility, transferability, dependability, and confirmability. The Miles & Huberman interactive model is used for data analysis, which includes presentation, reduction, and verification of conclusions. This study reveals the success of MTs Badrussalam Indonesia in integrating the five dimensions of religiosity according to Glock and Stark's theory into the education system as a whole. Belief through prayer and the role of the homeroom teacher as a religious counselor. Rituals through dhuha prayer, BMQ (Qur'an Reading Guidance), and extracurricular religious activities. Religious experience through spiritual activities such as tawassul and teacher motivation based on religious values. Knowledge through the integration of science and religion, including in the princess program. Moral consequences through the 5S culture, teacher respect, and the SASIS (Sambut Salam Siswa) program. The integration model of religiosity and education based on national education standards (SNP) PP. No. 4 of 2022 is the novelty of this research. MTs Badrussalam Indonesia offers a comprehensive approach that balances students' academic achievement with the formation of their religious character. This model can serve as a prototype of religious character-based education that is relevant to be implemented in similar educational institutions.

Keywords: Ideal Madrasah, Development Model, Religious Values, Madrasah

Abstrak

Penelitian ini bertujuan untuk menganalisis strategi penguatan nilai-nilai keagamaan di MTs Badrussalam Indonesia, yang terletak di Malang. Pendekatan penelitian ini kualitatif dengan desain studi kasus melalui pengumpulan data observasi, wawancara, dan dokumentasi, dengan fokus pada pendekatan madrasah dalam membentuk karakter religius siswa melalui kurikulum, budaya sekolah, dan kegiatan ekstrakurikuler. Uji keabsahan data dengan *credibility*, *transferability*, *dependability*, dan *confirmability*. Model interaktif Miles & Huberman digunakan untuk analisis data, yang mencakup penyajian, reduksi, dan verifikasi kesimpulan. Penelitian ini mengungkap keberhasilan MTs Badrussalam Indonesia dalam mengintegrasikan lima dimensi religiusitas menurut teori Glock dan Stark ke dalam sistem pendidikan secara menyeluruh. Keyakinan lewat *do'a* dan peran wali kelas sebagai konselor keagamaan. Ritual melalui shalat dhuha, BMQ (Bimbingan Membaca Al Qur'an), dan kegiatan religius ekstrakurikuler. Pengalaman religius melalui kegiatan spiritual seperti tawassul dan motivasi guru berbasis nilai agama. Pengetahuan melalui integrasi ilmu sains dan agama, termasuk dalam program keputrian. Konsekuensi moral melalui budaya 5S, penghormatan guru, dan program SASIS (Sambut Salam Siswa). Model integrasi religiusitas dan pendidikan berbasis standar nasional pendidikan (SNP) PP. No. 4 Tahun 2022 merupakan novelty penelitian ini. MTs Badrussalam Indonesia menawarkan pendekatan komprehensif yang menyeimbangkan pencapaian akademik siswa dengan pembentukan karakter religius mereka. Model ini dapat berfungsi sebagai prototipe pendidikan berbasis karakter religius yang relevan untuk diterapkan di institusi pendidikan serupa.

Keywords: Madrasah Ideal, Model Pengembangan, Nilai-Nilai Religius, Madrasah

A. Introduction

The phenomenon of character crisis that is occurring among the younger generation today really needs attention, especially in the midst of the current of globalization that challenges moral and spiritual principles. (Harmadi & Willyam, 2024). Education is strategically responsible for shaping students' character so that they are moral, competitive, and based on religious values. (Al Rosid, 2023; Gunawan, 2023). Instilling religious values from an early age in schools or madrasahs is one effective method. Madrasahs are Islamic educational institutions that stand out for incorporating Islamic values into the education and daily lives of students (Astuti, 2022; Al Rosid & Alfaruq, 2023). MTs Badrussalam Indonesia, located in Kademangan Village, Pagelaran District, Malang Regency, shows how religious values can be applied comprehensively in their educational process. Through superior programs, such as Al-Quran-based learning, SASIS (Sambut Salam Siswa) culture, congregational dhuha prayers, and the involvement of teachers and parents, this madrasah shows serious efforts in shaping the religious character of students.

The importance of religious character education in madrasahs has been discussed in several previous studies. According to Ramlin, an adaptive character education

strategy is very important in the millennial era (Ramlen, 2021 ; Indawati et al., 2022; Siswanto, 2022). On the other hand, Nuha emphasized that religious values are the main pillar in building the morals of the nation's generation (Nuha, 2018). Research conducted by Ulil Muhammad et al. looked at how religious cultural practices at MTs Roudlotul Khuffadz influenced students' religious behavior (Al, et al., 2024). However, most studies have concentrated more on the implementation of religious programs as a whole, without studying the management aspects and methods for incorporating religious values into a sustainable education system. There have not been many studies that specifically look at how educational management in madrasas can help foster religious character systematically and measurably, including the difficulties and innovations that have emerged in several schools such as MTs Badrussalam Indonesia.

Based on this, this study aims to study the management of education at MTs Badrussalam Indonesia in instilling religious values and character building of students as a whole. In addition, the purpose of this study is also to gain an understanding of the methods used by madrasahs to incorporate Islamic values into various aspects of education, such as learning, extracurricular activities, worship, and cooperation with parents. By looking at the real practices of MTs Badrussalam Indonesia, it is hoped that an ideal model will be found that can be applied in other madrasahs to strengthen the religious character of the younger generation.

The focus of this study is on finding a model for developing religious values that are not only ceremonial but also internalized in students' daily lives. This process is not easy, because students face internal challenges and external challenges from changing social dynamics. As stated by (Siswanto, 2021), the formation of religious character requires a habituation method from childhood (Siswanto, 2021), and (Wati, 2022) states that this habituation method must be able to foster a harmonious relationship between students and God Almighty (Wati & Annis, 2022). Therefore, this study is expected to provide a significant contribution in efforts towards an ideal madrasah, namely an educational institution that is not only academically superior but also strong in moral and spiritual values.

B. Method

To gain an in-depth understanding of efforts to instill religious values at MTs Badrussalam Indonesia, this study uses a qualitative approach with a case study model. This method was chosen because it allows researchers to study the perspectives, actions, and experiences of participants comprehensively in the real world. (Muhammad, 2018; Dewa & Rusdy, 2023).

The selection of this location was based on several factors: (1) MTs Badrussalam Indonesia is one of the best madrasahs in Pagelaran District, (2) this madrasah is still new, but has developed rapidly in approximately four years, (3) religious values are strongly applied in the social and cultural lives of students, and

(4) the education system integrates the National Curriculum and the Madrasah Curriculum (KURMA).

Data collection was carried out through in-depth interviews, observation, and documentation. This method was used to obtain information directly from participants about the practice of instilling religious values in madrasas (Meithia Fani, 2023; Rusdi, 2019). Data collection was carried out through observation, documentation, and comprehensive interviews. To allow informants to share their perspectives, feelings, and experiences comprehensively, the interviews used a semi-structured approach and were conducted comprehensively through open-ended questions (Aini, 2021, p. 221). The focus of this interview was to obtain important information about the methods of instilling religious values in students. Observations were conducted to observe the learning process and daily activities at MTs Badrussalam Indonesia. The researcher noted many interactions and habits that showed the application of religious principles in madrasas. The data was supplemented by using archives, records, and other relevant documents available at the madrasa.

Four criteria were used to evaluate the validity of the data: credibility, transferability, dependability, and confirmability. The Miles & Huberman interactive model was used for data analysis, which includes presentation, reduction, and verification of conclusions (Robby Fauji & Laras Ratu Khalida, 2022).

C. Results and Discussion

1. Condition of MTs Badrussalam Indonesia

Madrasah Tsanawiyah Badrussalam Indonesia is one of the educational institutions under the auspices of the Badrussalam Indonesia Foundation, a foundation established in 2015. The Badrussalam Indonesia Foundation has a vision to create an educational environment that not only emphasizes academic aspects, but also the development of students' character and faith. This foundation consists of various educational units, such as the Al-Qur'an Education Park (TPQ), Course and Training Institute (LKP), Madrasah Diniyah, Madrasah Tsanawiyah (MTs), and Vocational High School (SMK). This foundation initially focused on Al-Qur'an education with the Yanbu'a method applied in its TPQ unit. The learning of the Al-Qur'an was carried out at the Al-Falah Mosque, located in Kademangan Village, Pagelaran District, Malang Regency. Over time, the Badrussalam Indonesia Foundation has succeeded in developing various other educational units which are now making a major contribution to building a generation with noble character and broad knowledge.

One of the things that distinguishes MTs Badrussalam Indonesia from other madrasas is the curriculum approach that prioritizes religious values. In every teaching and learning activity, MTs Badrussalam Indonesia always strives to integrate religious teachings with the daily activities of its students. This is clearly seen in the Duha Prayer activity carried out by all students in congregation every

morning before they start their learning activities. This activity not only aims to teach discipline and a sense of responsibility to students, but also to strengthen their spiritual bond with God. Duha Prayer, which is a sunnah prayer, is considered a form of worship that provides blessings for those who perform it, as well as increasing closeness to Allah SWT.

In addition, MTs Badrussalam Indonesia also focuses on learning the Qur'an using the Yanbu'a method. This method is designed to help students read the Qur'an with correct tajwid, and understand it well. Teaching the Qur'an at MTs Badrussalam Indonesia is not only aimed at teaching the correct reading, but also to shape students' character with the values contained in Allah's revelation. Thus, in addition to being smart students in academics, they are also expected to become individuals who have good morals, are faithful, and have noble character.

MTs Badrussalam Indonesia is not only a place to study, but also a place for character formation based on religion. In teaching and learning activities, students are always invited to think critically, but also prioritize moral and ethical values. The curriculum implemented at MTs Badrussalam Indonesia tries to combine general science and religious teaching in a balanced way. This is expected to produce a generation that has high intellectual intelligence, as well as a deep understanding of religion, so that they can become individuals who are able to provide benefits to society and the country.

With various uniqueness in its learning, MTs Badrussalam Indonesia has a strong commitment in creating an educational environment that is conducive to the development of students' personalities. With the support of the Badrussalam Indonesia Foundation which also plays an active role in organizing religion-based education, MTs Badrussalam Indonesia continues to strive to produce a generation that not only excels in academics, but also has integrity, morals, and high religious values. In the future, MTs Badrussalam Indonesia is expected to continue to develop into a madrasah that can be a role model in creating a generation that is intelligent, has noble morals, and is useful for society.

2. Towards an Ideal Madrasah

a. National Education Standards

In Indonesia, regarding national education standards, it refers to PP No. 4 of 2022 Amendment to PP No. 57 of 2021 National Education Standards (SNP) were set on January 12, 2022. (Raharjo, SB, Yuliana, L., & Yudha, 2018) In this PP, it is stated that SNP is the minimum criteria for the education system throughout the jurisdiction of the Unitary State of the Republic of Indonesia. (Damanik, 2017)

The standards in question include:

1. Graduate Competency Standards: Minimum graduate capabilities include attitudes, knowledge, and skills.

2. Content Standards: Material and competencies that students must master according to the level and type of education.
3. Process Standards: How to implement learning to achieve graduate competencies.
4. Standards for Educators and Education Personnel: Qualification and competency requirements for teachers are regulated in the Minister of National Education Regulation No. 16 of 2007.
5. Facilities and Infrastructure Standards: Minimum facilities that support learning, including technology.
6. Management Standards: Governance of education to be efficient and effective at all levels.
7. Financing Standards: Components and amount of operational costs for education per year.
8. Educational Assessment Standards: Mechanisms and tools for assessing student learning outcomes.

The eight standards are the reference for managers or principals of schools/madrasas in organizing education. In addition, national education standards are made to realize quality education, relevant to the needs of society, and competitive in global life in order to actualize the vision, mission, function, and objectives of national education and the national education development strategy. (Machali, 2012).

By looking at the SNP set by the Republic of Indonesia, the things that researchers found at MTs Badrussalam Indonesia by looking at the 8 SNPs above are as follows:

Table 1. Implementation of 8 National Education Standards at MTs Badrussalam Indonesia

No	Content Standards	Implementation at MTs Badrussalam Indonesia
1	Process Standards	The curriculum is adjusted to the school's vision; additional Madin programs for non-boarding students.
2	Graduate Competency Standards	Discipline enforcement through the rules book; monthly teacher evaluation for learning improvement.
3	Standards for Educators and Education Personnel	Focus on academic achievement and character building through religious values and school rules.
4	Facilities and Infrastructure Standards	Teachers actively guide students and participate in regular evaluations to improve teaching quality.

5	Management Standards	Madin facilities for all students; rules book as a behavioral control tool.
6	Financing Standards	Monthly evaluations, teacher discussions, and cooperation with parents; the pesantren culture is integrated.
7	Assessment Standards	Budget support for Madin facilities and the implementation of regular evaluations reflect good management.
8	Content Standards	Non-academic assessment through violation books and character evaluation; teacher evaluation is also conducted.

Thus, MTs Badrussalam Indonesia has implemented various aspects of the National Education Standards (SNP), both directly and indirectly, in its efforts to become a madrasah that excels academically, is tough in competition, and is polite in character. The integration of Islamic boarding school culture and a collaborative approach between schools, teachers, and parents create a strong educational foundation to realize this vision.

b. Comfortable School/Madrassa

In many areas, executive power is still found to force school/madrrasah principals and teachers so that the national final exam pass rate in each school/madrrasah reaches a certain percentage (Munawaroh, 2018). This target percentage of graduates becomes legitimate if an empowerment and facilitative approach is used. In reality, there are still many schools/madrrasahs with minimal facilities, but their communities are required to achieve great achievements in terms of the number and quality of graduates (Rahmah, 2018). Then, various engineering emerged that brought school/madrrasah institutions to the world as if they were not real academic institutions.

MTs Badrussalam Indonesia creates a comfortable environment through the instillation of religious values and family-based management. Programs such as SASIS (Sambut Salam Siswa), congregational dhuha prayers, and morning prayer activities create a spiritual atmosphere that supports harmony and discipline. With systematically enforced rules and a clean culture that involves the entire school community, the physical and psychological comfort of students and teachers can be realized, thus supporting meaningful learning.

c. Ideal School/Madrassa Facilities

In the procurement of facilities or means and infrastructure must be carried out in accordance with the plan that has been prepared by considering the priority scale needed by the school/madrrasah in supporting the successful implementation of the learning process (Mutohar, 2014). The following are indicators in efforts to provide facilities based on needs analysis:

- 1) One form of school/madrasah resources is the available facilities. Facilities and equipment are determining factors for the success of a school/madrasah.
- 2) Facility needs analysis data includes: buildings, rooms, furniture, and equipment.
- 3) Infrastructure availability includes: land, clean water, electricity, roads, communication equipment, land boundary fences.
- 4) Availability of buildings/rooms: principal/madrasah, vice principal/madrasah, teachers, meetings, adequate classes, library, health unit, canteen, laboratory, warehouse, and guard post.
- 5) Availability of furniture and equipment in buildings/rooms according to needs analysis.
- 6) Library equipment includes: furniture, books, administration, catalogs, and borrowing cards.
- 7) Arrangement of facilities according to their function and use.
- 8) Implementation of maintenance and repairs to infrastructure, buildings, furniture and equipment. (Danim, 2018, pp. 65–66)

d. Facilities at MTs Badrussalam Indonesia.

This madrasah utilizes facilities that support cleanliness, health, and beauty, such as adequate buildings, classrooms, canteens, and the school environment is well managed to create a productive learning atmosphere. Although the facilities are still not ideal, the school always holds discussions with teachers, ensuring that facilities and programs continue to develop towards ideal madrasah standards that provide the best comfort and quality of education.

3. Religious Values at MTs Badrussalam Indonesia.

Based on the theory of CY Glock and R. Stark in their book *American Piety: The Nature of Religious Commitment*, there are five dimensions of instilling religious values that have been consistently integrated at MTs Badrussalam Indonesia. These dimensions include beliefs, ritual practices, spiritual experiences, religious knowledge, and consequences in students' daily lives. At MTs Badrussalam Indonesia, religious values are not only limited to worship rituals, but also include character building, discipline, and cultural innovation that is relevant to the needs of the times.

Table 2. Religious Values at MTs Badrussalam Indonesia

No	Dimensions	Key Findings
1	Belief	1.The school's vision prioritizes faith and morals. 2.Prayer is taught before learning as a form of faith. 3.Islamic Religious Education subjects are divided into 3 (Aqidah Akhlak, Al-Qur'an Hadith, Jurisprudence). 4.The homeroom teacher acts as a religious guide.

<p>2 Ritualistic</p>	<p>1.Dhuha prayers and BMQ (Al Qur'an Reading Guidance) (Al Qur'an Reading Guidance) are held regularly every morning.</p> <p>2.Prayer before teaching and learning activities and extracurricular activities.</p> <p>3.Priority to prayer times (especially Dhuhur).</p> <p>4.Worship control book and appreciation system for students with worship discipline.</p>
<p>3 Experiential</p>	<p>1.Prayer and tawassul before a competition or physical activity fosters self-confidence and acceptance of destiny.</p> <p>2.Teachers' lectures encourage changes in attitudes and understanding of the importance of manners and the teacher's consent.</p>
<p>4 Intellectual</p>	<p>1.Integration of religious values in subjects, including science.</p> <p>2.Posters and quotes with religious nuances strengthen students' understanding.</p> <p>3.Students are invited to understand that the Qur'an also contains scientific and social aspects, not just worship.</p>
<p>5 Consequential</p>	<p>1.The 5S and SASIS (Sambut Salam Siswa) culture reinforces polite and respectful behavior.</p> <p>2.The habit of performing Dhuha prayer, checking appearance, and women's activities form a religious character.</p> <p>3.Active involvement in zakat activities fosters empathy and social responsibility.</p>

The Belief Dimension describes how schools form the foundation of students' faith through various institutional and pedagogical strategies. The school's vision that emphasizes faith and morals is the main direction of forming a religious culture. The habit of praying before learning and summarizing Islamic Religious Education (PAI) subjects into three areas (Aqidah Akhlak, Al-Qur'an Hadith, and Fiqh) show seriousness in strengthening students' aqidah aspects systematically. The role of the homeroom teacher as a religious guide also strengthens the function of teachers as spiritual figures in the school environment (Tilaar, 2012).

The Ritualistic Dimension shows that routine worship activities, such as Dhuha prayer, BMQ (Qur'an Reading Guidance), and prayer before activities, are a means of forming students' religious habits. Priority to prayer times, especially Dhuhur prayer, as well as the use of worship control books and appreciation systems reflect a pedagogical approach based on habituation and rewards to form

spiritual discipline (Ramayulis, 2007). This is in line with the concept of religious character education whose practice is a shaper of internal values.

The Experiential dimension emphasizes religious experiences that are emotionally and spiritually meaningful. Prayer and tawassul before a competition or physical activity help students feel more confident and accept the results as a form of destiny, building spiritual resilience. Lectures and advice from teachers serve as intermediaries for the formation of deeper and transformational religious attitudes (Astin, 2004). In this case, spiritual experience is seen as the formation of character.

The Intellectual Dimension shows how religious understanding is developed through critical and integrative thinking processes. The integration of Islamic values in general subjects, such as science, as well as the use of media such as posters and religious quotes, strengthens value-based cognitive learning. The view that the Qur'an includes scientific and social dimensions shows a holistic approach to Islamic education that is not only normative but also contextual (Muhaimin, 2011).

The Consequential dimension relates to the application of religious values in social actions and daily behavior. The 5S and SASIS (Sambut Salam Siswa) cultures form harmonious interpersonal ethics in the school environment. Habitual activities such as Dhuha prayer, appearance checks, and women's activities strengthen the formation of consistent religious character. Student involvement in social activities such as zakat fosters empathy, responsibility, and social awareness as an expression of religious values (Zamroni, 2011).

D. Conclusion

The main findings of this study indicate that the success of MTs Badrussalam Indonesia is not only due to implementing religious programs, but also an integrative model that combines religious values with a formal education system that is in accordance with national standards. This approach makes religious values an important part of school culture and student behavior. This innovation is demonstrated by the application of the five dimensions of religiosity as a whole; which makes religious values a lifestyle embedded in all educational activities.

Theoretically, this study helps expand the application of Glock and Stark's religiosity theory in the context of formal Islamic education, especially in madrasahs. The results of this study indicate that using a multidimensional approach to shape students' overall character is very important. Practically, this study can be used as a reference for other educational institutions in developing educational programs that integrate character education based on religious values with national education standards. The goal is to produce a generation that is not only intellectually intelligent but also spiritually and socially mature.

Recommendations in this research need to increase the role of teachers as role models by improving competence and attitudes through soft skills training and interactive learning approaches. Cooperation with parents is also very important, such as gathering regularly or attending workshops that discuss the role of families in building children's character and the like. In addition, the process of forming student character will be strengthened as a whole and continuously with the implementation of a fair reward system, more structured character evaluation, the creation of a positive school culture through religious activities, and intensive counseling services.

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